

*"Charities outside the State.*—Taking up for consideration, the latter class of charities first, it will be seen that they comprise the institutions noted in the margin. Every one of these three institutions has a historic origin and has, so far as we have been able to trace out, associations of a deeply intimate and personal character, connected with the names of some of the illustrious ancestors of our gracious sovereign and ruler, His Highness the Maharaja.

*(1) Tirupati Charities.*—The date when the Tirupati Charities were started by the Mysore State is not exactly known though it is seen that they are being maintained for the past 100 years and more. Tirupati is the most important pilgrim centre for Hindus, south of the Vindhyas, and is perhaps only next to Benares in fame, in the whole of India. Government have charities at the place involving an expenditure of about Rs. 20,000 per year. It is understood that the charities were extended and organised in the time of His Highness the late Maharaja Mummadi Krishnaraja Wodeyar Bahadur.

*(2) Benares Chattram.*—The Mysore Maharaja's Chattram at Benares dates from the year 1822. It would appear, from the available documentary evidence, to have been established for the spiritual benefit of Mahamatosri Cheluvarajammamavaru, presumably the step-mother of His Highness the late Maharaja Mummadi Krishnaraja Wodeyar Bahadur. Benares is still the chief centre of Hindu pilgrimage in India and all Hindu Rulers of any consequence (almost without an exception) have been maintaining Anna Chattrams in the place, from their respective State Funds from a long time.

*Barahazar Santarpane.*—The institution of the Barahazar Santarpane or the feeding of 12,000 Brahmans at Subramanya on the occasion of the Champa Shasti festival, is of even more ancient origin. There are references to show that it has existed continuously, at least since the year 1801. In 1826, His Highness the late Maharaja Mummadi Krishnaraja Wodeyar Bahadur visited the place and made costly gifts to the temple and His Highness the late Maharaja Chamarajendra Wodeyar Bahadur also visited the temple and made costly presents, including an elephant.

There is, therefore, considerable religious and personal sentiment attaching to these three institutions. There is also another point which we wish to emphasise in this connection. Any reduction in the grants to these institutions, or any measure which would tend to restrict or hamper their usefulness, is likely to create an unfavourable opinion in the Hindu World, particularly outside the State, besides helping to cast a reflection on the State. For these reasons, we are strongly of the opinion that it is neither advisable nor desirable to interfere with these three charities. We would even go further and recommend that, if possible, they be improved and made more efficient:

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*Mysore Chattram.*—In the case of the chattram at Mysore under the management of the Palace, we would respectfully venture to suggest that free feeding therein may be restricted to certain seasons or to special occasions like the Birthday of His Highness the Maharaja, the Dasara Festivities, etc.

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*Himavad Gopalaswami Hill.*—We would, however, make an exception in the case of the chattram on the Himavad Gopalaswami Hill, as it is situated in an out of the way place with absolutely no facilities of any kind, and is largely frequented by poor pilgrims (such as Bairagis, etc.) on their way to Ramswaram from Benares. The annual Government grant is also relatively small, being only Rs. 118-8-0. It may be added that there are also sentimental associations connecting this place with the Ruling House of Mysore. For the reasons, we recommend that all the chattrams included in List B be abolished, with the exception of one on the Himavad Gopalaswami Hill.

4. We have now been requested to re-examine the case of these institutions and make recommendations.

To begin with, it may be stated that the present Committee are unanimously of opinion that, (1) the Tulamasa Santarpane at Paschimavahini, (2) the chattram on the Himavad Gopalaswami Hill, and (3) the grant from the Chattrams Savings Fund for offering midday nivedana to Sri Ranganathaswami at Seringapatam and its distribution to desantris, and the chattram at Bisle in the Manjarabad Taluk may be abolished. Our reasons for this recommendation may be briefly stated. The Tulamasa Santarpane at Paschimavahini did not come within the enquiry of 1926 as it was not a regular feeding institution and as santarpane was confined to one month in the year. But we are satisfied that there is no valid or acceptable reason to continue this feeding. The revival of

feeding in the Sri Ramadevaru Chattram at Bisle out of the Barahazar Satarpane allotment and the distribution of nivedana offered to the Sri Ranganathaswami at Seringapatam, on the occasion of the midday worship to desantris who might be present at the time, were sanctioned by Government subsequent to Government Order dated 13th November 1926, in their proceedings No. 920-21—Muz. 292-27-4, dated 17th November 1928 and No. 2106-7—Muz. 209-26-4, dated 27th April 1927, respectively. It was reported by the Deputy Commissioner that the Chattram on the Hemavada Gopalaswami Hill was not serving any real need as very few travellers resort to the temple on the Hill, and the grant from the Chattram Savings Fund for offering midday nivedana to the Sri Ranganathaswami at Seringapatam and its distribution to the desantris is not a proper charge on the Chattram Savings Fund, though it may be a legitimate charge on the funds belonging to the temple. On account of the very large number of motor buses that ply during the Jaira Season, the need for having a Chattram at Bisle which is only 12 miles from Subrahmanya has ceased to exist.

5. As regards the remaining institutions, viz., (1) the Chattram at Tirupati, (2) Barahazar Satarpane at Subrahmanya, (3) the Chattram at Benares, and (4) His Highness the Maharaja's Chattram at Mysore, the Committee were not able to arrive at a unanimous conclusion. Messrs. Abdul Wajid, Dasappa and Siddaiya are of opinion that the feeding now carried on, in all these institutions may be abolished altogether. Mr. Wajid argues that "free kitchens have a most demoralising effect both upon the community and the individual, that in such an important reform, Mysore should set the pace for the other States and that those that go to a place for pilgrimage for their spiritual benefit must do it depending on their own resources rather than on the charity of others". The grounds put forward by Messrs. Siddaiya and Dasappa are set forth below in their own words:—

"In the first place we wish to emphasise that as times change and ideas progress the notions which might have held ground once in the mind of the public no longer continue to exercise the same hold. To us the reasons put forward by the previous Committee clearly carry no appeal. We do not consider that any persons rationally inclined will seriously think that the feeding of the members of a single community at the cost of Government at Benares, Tirupati, Subrahmanya or Mysore is going to help the donor spiritually or otherwise. Even if such a form of charity is considered by any section to confer any spiritual benefit, still it should be no concern of any Government to seek such a benefit from the State funds. We can only consider that these feeding institutions would be justified to some extent if they were to provide facilities to travellers from Mysore going on pilgrimage to these places, though even then it could be said with perfect justification that the cost of their devotion cannot be a charge on the poor Mysore treasury. The previous Committee abolished all feeding institutions within the State with the exception of the Mysore Chattram and the Chattram on the Hemavada Gopalaswami Hill on the ground that with the development of communications the extension of Railways and the introduction of Motor Bus traffic and the springing up of hotels opened to all communities in almost every place of importance they had ceased to supply a real want. We may add that the Chattrams in the State used to cater only to the needs of the community in the past and the other communities used to derive no advantage from them."

"The main ground for consideration on which the institutions at Tirupati, Benares and Subrahmanya were recommended for retention by the previous Committee was that each of them had a historic origin and association of deeply intimate and personal character connected with the names of some of the illustrious ancestors of our gracious Sovereign and Ruler His Highness the Maharaja. They also emphasise another point that any reduction of the grants to these institutions or any measure which would tend to restrict or hamper their usefulness is likely to create an unfavourable opinion in the Hindu world particularly outside the State, besides helping to cast a reflection on the State. As regards the first ground, while we feel as strongly as the previous Committee that such a sentiment ought always to be respected, we cannot refrain from stating that after all, these outside institutions do not carry any greater associations with the names of the illustrious Rulers than some of the feeding institutions in the State which are abolished. It cannot also be held that the associations are of such intimate and personal character as should prevent a diversion of the funds to other really charitable and more beneficial objects. Even according to the information available, it is difficult to find any such really intimate association of these institutions with the Ruling Family as would justify their special continuance when other similar institutions within the State have been abolished. Nor can it be said that the circumstances of their origin are clearly such as would cast a responsibility on the State funds for their maintenance. The antiquity of their origin (which, however, was not much of a consideration in the case of the feeding institutions in the State), is by no means a sufficient ground for their continuance in the absence of their serving any useful purpose. We cannot also subscribe to the

view that their abolition is going to create any unfavourable view in the opinion of the Hindu world. Far from such a result, we think that such of the Rulers and others as are maintaining such institutions may be waiting for an example to follow suit and Mysore should rightly give a lead in the matter of abolishing free feeding institutions as it has given in various other matters."

6. Mr. Anantaraman and the Chairman are of opinion that the reasons assigned by the Committee of 1926 for the continuance of the Chattrams in these places continue as valid to-day as they were five years ago; and for this reason they are reluctant to recommend their total abolition. But, they consider that reductions and modifications in some directions are possible.

(i) The feeding of the students of the Sanskrit College in the Maharaja's Chattram at Mysore may be discontinued, as it is not a proper charge on the Chattram Fund, stipends being substituted, if necessary, in the place of feeding. The general feeding in the Chattram which takes place throughout the year may be restricted to particular seasons like the Birthday of His Highness the Maharaja and the Dasara festivities. If these proposals are accepted, they expect that the annual expenditure on account of the Chattram at Mysore may be limited to Rs. 7,500 as against Rs. 19,450 which is now incurred. It may perhaps be noted that this latter amount includes (1) Expenditure on account of what is called *Kangalarakki* which is a charity intended for the relief of deserving poor of all classes and (2) *Sadanarth* to Rairagis.

They (the Chairman and Mr. Anantaraman) consider that the grants made for these purposes may also continue, but on a proportionately reduced scale and that a total grant of Rs. 7,500 would be sufficient.

(i) At Tirupati, 45 travellers are fed per day and from enquiries made, the institution is much appreciated. In Benares only 12 are fed every day. The Deputy Commissioner of Hassan was specially requested to be present at Subrahmanya at the last Champu Shasli Jatra and examine the possibilities of reduction of expenditure in the conduct of the Barahazar Santarpane. After due enquiry, he has reported, that he could not see his way to recommend any curtailments. In view of the antiquity of these institutions, the circumstances of their origin and their intimate associations with the Ruling family, they recommend that the feeding in these institutions may continue as at present.

7. Messrs. Siddaiya and Dasappa, in the course of the proceedings raised the question of extending the feeding where it continues, to members of all communities. But the question could not be discussed as it was outside the scope of the terms of reference to the Committee.

"Yet, they state" it would not be out of place to note that if any free feeding is to be given at the cost of the State funds, it ought to be for all communities irrespective of caste and the State would not be justified in confining the application of its funds to the benefit of any single community in preference to others. The claim is so incontestable that we feel no arguments are called for to support it."

8. To sum up, Messrs. Abdul Wajid, Siddaiya and Dasappa recommend the immediate abolition of all feeding institutions and the total annual savings in expenditure, if this recommendation is accepted, will be Rs. 35,356\*-8-0. If the recommendations of Mr. Anantaraman and the Chairman are accepted the annual savings in expenditure will be Rs. \*\*15,306-8-0.

		Rs.	a.	p.
*Himavad Gopalaswami Hill	...	118	8	0
Mysore Chattram	...	19,450	0	0
Tulamasa	...	2,500	0	0
Ramanuja Koota	...	534	0	0
Barahazar Santarpane of Bisle	...	3,404	0	0
Tirupati	...	7,350	0	0
Benares	...	2,000	0	0
Total	...	35,356	8	0

		Rs.	a.	p.
**Himavad Gopalaswami Hill	...	118	8	0
Mysore Chattram	...	11,950	0	0
Tulamasa	...	2,500	0	0
Ramanuja Koota	...	534	0	0
Barahazar Santarpane of Bisle	...	204	0	0
Tirupati	...	....		
Benares	...	....		
Total	...	15,306	8	0